



Early Journal Content on JSTOR, Free to Anyone in the World

This article is one of nearly 500,000 scholarly works digitized and made freely available to everyone in the world by JSTOR.

Known as the Early Journal Content, this set of works include research articles, news, letters, and other writings published in more than 200 of the oldest leading academic journals. The works date from the mid-seventeenth to the early twentieth centuries.

We encourage people to read and share the Early Journal Content openly and to tell others that this resource exists. People may post this content online or redistribute in any way for non-commercial purposes.

Read more about Early Journal Content at <http://about.jstor.org/participate-jstor/individuals/early-journal-content>.

JSTOR is a digital library of academic journals, books, and primary source objects. JSTOR helps people discover, use, and build upon a wide range of content through a powerful research and teaching platform, and preserves this content for future generations. JSTOR is part of ITHAKA, a not-for-profit organization that also includes Ithaka S+R and Portico. For more information about JSTOR, please contact support@jstor.org.

The Advocate Of Peace.

VOL. LVI.

BOSTON, FEBRUARY, 1894.

No. 2.

THE AMERICAN PEACE SOCIETY,
PUBLISHERS.
NO. 3 SOMERSET STREET, BOSTON, MASS.

THE WHITE PRINCE.

BY IDA WHIPPLE BENHAM.

The White Prince! the White Prince!

He cometh to his own.

Repair each wall, each turret tall,

And let the fields be sown,

And set a watch above the gate,

And guard the silver throne!

A white dove, a white dove

With spotless wing and crest

And a gentle voice as soft and low

As if she watched her nest,—

A snowy dove the message brought

Safe folded in her breast.

O hail him! O hail him!

With banners white as snow,

Go meet him in the lilled fields

Where quiet waters flow!

Let drums beat quick for gladness.

And silver trumpets blow.

The White Prince! the White Prince!

Long may his realm increase!

He bringeth light and gladness,

He biddeth war to cease.

The Prince! the Prince! an endless reign

Of love, and joy, and peace!

MYSTIC, CONN.

WHAT IS WAR?

Paper read at the Chicago Peace Congress.

BY E. T. MONETA, MILAN, ITALY.

War is a profound disturbance and derangement of social and moral order.

The fact that there are still learned people who think war necessary and almost beneficial, and that we are met here to find arguments condemning it, is the most evident proof of the perversion it has brought into the feelings, thoughts and doings of men.

Who was ever bound to prove that hemlock seed can produce nothing but hemlock? that a son of brigands, brought up and living among brigands, can but grow to be a brigand himself?

Not so of war!

Mankind can prosper only by labor, wealth, justice, liberty. War stops labor, swallows up wealth, tramples upon justice and liberty.

It has been, alas! imposed sometimes in vindication of that which was sacred.

A nation tired of long oppression rises as one man and by dint of sacrifices and heroism secures her liberty by force of arms. But, before the spectacle of so many victims in the two hostile camps, of so many conflagrations, ruins and devastations; thinking of the brutal instincts awakened, strengthened and even honored during the war, and of the bitterness it entails at its termination upon both the conquered and the conquerors, an honest man must feel that war, even when inevitable, is always sad and miserable.

And yet, it is surrounded in history by a dazzling halo of poetry and of glory; the most renowned poems in all ancient and modern literatures are hymns to war; the most stately monuments glorify warriors, and even now-a-days, because we want to suppress, in the so-called civilized world, this relic of barbarous ages, we are pointed to by a certain class of conceited literati and politicians as half-witted people or visionaries. The apologists of war repeating, like parrots, the so oft confuted sentences of Hobbes, De Maistre and Hegel, maintain that war is not only fatally inherent in human nature, but also beneficial, being an instrument of civilization, fitted alone to revive in men the virtues of heroic sacrifice and self-denial. These apologists for war are, unconsciously to themselves, the strongest argument against it, proving, as they do, that from the intellectual and moral perversion emanating from war even those are not safe, who because of their talent and studies should be the most averse to such a curse.

The positions of these theorists is well known. It consists in considering events that have happened hitherto as if they were necessarily to be repeated forever, and in drawing from them immutable laws.

War has existed in the past. It is still possible and breaks out now and then in the civilized world and among savage tribes. Therefore war shall exist forever.

The answer has been made a thousand times to these superficial philosophers that mankind is continually being transformed, and the present world is so different from what it was, we do not say three or four thousand years ago, but two or three centuries ago, that should a contemporary of the first American settlers come back to the world, he would recognize it no more.

There was chaos formerly; if any of these philosophers, the advocates of war, by a miracle of nature, had lived at that time, he would certainly have declared that chaos was to be eternal.

When the troglodytes of the quaternary age were compelled to live in caves, the same philosopher would have said that man's life would be such forever.